

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Jesus and the Resurrection

By H. A. Ironside, D. D., Litt. D.

A Sunday Night Sermon, Preached to About 3,500 People at Moody Memorial Church, Chicago

"The time of this ignorance God winked at; but now commandeth all men everywhere to repent: Because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17: 30-31).

The entire passage beginning with verse 16, and going on to the end of the chapter, is of tremendous interest, but I have no thought of attempting to explain it all, though I hope you will read it carefully at your leisure, if not thoroughly familiar with it, for it is undoubtedly one of the finest examples of preacher's eloquence that we have anywhere in the Bible.

Paul appears here at his best from the human standpoint, but also speaks as a divinely inspired servant of Christ. Of Apollos we read elsewhere that he was an eloquent man, and mighty in the Scriptures, and it is very evident from this sample sermon that Paul was a man of the same stamp, though on the other hand he did not particularly cultivate what was simply rhetorical, lest the Cross of Christ should be made of none effect.

But it was quite in keeping with his principle of being "made all things to all men," that, when he stood on Mars' Hill, the very centre of culture of the Greek world, he should meet those

Proud Attic Philosophers

on their own ground. So far as culture was concerned, he was every whit their equal, combining a thorough acquaintance with their literature, history, and customs, with a deep knowledge of the Word of God to which they were strangers. Thus he gave them that day a new and arresting message such as they had never heard before, and possibly many were destined never to hear again.

Notice some of the circumstances. Paul was waiting in Athens for several of his fellow servants, who had returned to Thessalonica to find out how the new born Christians there were getting along. As he wandered about the city, his spirit was deeply stirred for he saw everywhere the evidences of idolatry. They worshipped everything in Athens, in fact an ancient philosopher once said, "In Athens it is easier to find a god than a man." There were images on every street corner, over every doorway, in every courtyard, found in every store, and every dwelling-house. Turn where you would, you were confronted by these

Sings of Pagan Darkness,

and Paul, as he walked those streets, knew that the things the Gentiles sacrificed, they sacrificed to demons, and not to God; he knew that he was probably the only man in that city who had a knowledge of the true and living God, and of His Son, the Lord Jesus Christ, and yet for the time being he saw no opportunity to give his message.

A Jewish synagogue, however, attracted his attention, and entering it, he claimed his right as a recognised teacher to speak, and there he presented the Gospel, disputing with the adherents of Judaism, and with proselytes, who were doubtless weary of the unsatisfactory character of idolatrous rites and ceremonies, and



DR. H. A. IRONSIDE

had sought out this place of instruction in the law of Moses.

In the market-place also he addressed himself to individuals, and sometimes little groups would gather about him to whom he proclaimed the wondrous story of
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New Book "Bible Baptism" Free With One Subscription

The SWORD OF THE LORD PUBLISHERS announces the printing of a new, enlarged and revised edition of BIBLE BAPTISM, by Editor John R. Rice. About 50,000 copies were distributed of the first edition, which was much smaller, and thousands of Christians were blessed by its plain, unbiased, undenominational Bible teaching.

The new pamphlet has 64 large pages, size 5½ by 7¼ inches; The goldenrod cover is printed with maroon ink in a lovely scene from a famous painting of Jesus being baptised in the river Jordan by John The Baptist. We believe it will do more to clear up doubts about what is Bible Baptism than anything else in print 20,000 copies have been printed in this new edition and we are very happy at the privilege of offering this lovely book free with each one-year subscription to *The Sword Of The Lord*.

You will be surprised and pleased at the way this book answers the false teaching of those who claim baptism is essential to salvation, the way it answers the modern cult that teaches baptism is not for this age, but only for Jews. You will be amazed at the history of how the world was led wrong on baptism by the Roman Catholic church, which deliberately departed from the Bible in its teaching and practise on baptism, and how this is proven from Roman Catholic historians themselves! Luther's convictions about baptism, John Calvin's statement that baptism was originally by immersion, John Wesley's own account of
(Continued on page two)

A Saved Man's Ruin

BY EVANGELIST JOHN R. RICE

The downfall of Lot, the ruin of his family, and the utter destruction of his city and of the surrounding population is a sad, sad story, one from which all of us need to learn. It will pay you to read attentively the Bible story which is given in Genesis, chapters 13 and 19.

The Bible Story

"And Lot also, which went with Abram, had flocks, and herds, and tents.

"And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

"Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

"Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

"But the men of Sodom were wicked and sinners before the Lord exceedingly."
(Genesis 13:5-13).

Now in chapter 19 we read:

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

"And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, nay; but we will abide in the street all night.

"And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

"But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

"And they called unto Lot, and said unto him, Where are the men which came into thee this night? bring them out unto us, that we may know them.

"And Lot went out at the door unto them, and shut the door after him,

"And said, I pray you, brethren, do not so wickedly. Behold now, I have two

daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

"And they said, Stand back, And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

"But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

"And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

"And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

"For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

"And Lot went out, and spake unto his sons in laws, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

"And while he lingered, the men laid upon his hand, and upon the hand of his wife,

and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

"But his wife looked back from behind him, and she became a pillar of salt.

"And Lot went up out of Zoar and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, and his two daughters.

"And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

"Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

"And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

"And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also;
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Over 4,000 Sold in 4 Months!

The large book, *PRAYER—Asking and Receiving*, by Dr. John R. Rice is selling rapidly. Since it came off the press November 15th, over four thousands copies have been sold. Bookstores are finding it very popular. Christian leaders and Christian magazines unite in praising it. *Moody Monthly*, *The Watchman-Examiner*, *The Pilot*, *Our Hope*, and *The Peoples Magazine* are among many favorable reviewers.

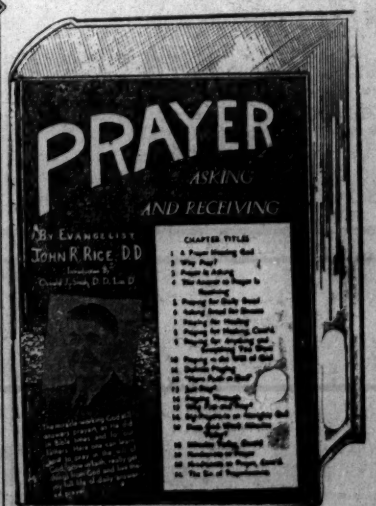
Dr. H. A. Ironside says, "The book on the whole is one of the most interesting, refreshing and conclusive works on prayer we have ever consulted. The many personal testimonies to answered prayer add greatly to its value."

Dr. W. W. Melton, General Secretary, Texas Baptists says; "one of the best books on prayer I had seen. It is scriptural, it is sane in its application, it is reverent in its approach to and application of Scripture, and it was as nearly comprehensive as any book I have seen."

Chapter Titles of the Big Book

The twenty-one chapters of the large book are as follows:

1. A Prayer-Hearing God
2. Why Pray?
3. Prayer Is Asking



4. The Answer to Prayer Is Receiving
5. Praying for Daily Bread
6. Asking Bread for Sinners
7. Praying for Healing
8. Praying for Healing, Cont'd
9. Praying for Anything and Everything You Want
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A SAVED MAN'S RUIN

(Continued from page one)

and go thou in, and lie with him, that we may preserve seed of our father.

"And they made their father drink wine that night also: and the younger arose, and lay with him: and he perceived not when she lay down, nor when she arose.

"Thus were both the daughters of Lot with child by their father.

"And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

"And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day."

(Genesis 19:1-17, 24-26, 30-38).

The Bible tells the sordid story to the bitter climax and the sad end. Do not think that the language is too plain. That is in the Bible. It was put there to be read with solemn warning for all.

Lot Was A Saved Man, Counted Just and Righteous in God's Sight

Lot was a Christian man. By that I mean just what the word ought always to mean: he was a converted man, one who had put his trust in the Saviour who had been promised and thus had been born again. However dimly he may have understood the theology now made clear in our Bible, Lot had looked to God in faith, had been forgiven his sins, and was, in God's sight, counted just and righteous. II Peter 2:4-8 tells us that God destroyed the wicked cities of Sodom and Gomorrah, and delivered just Lot, vexed with the filthy conversation of the wicked: (FOR THAT RIGHTEOUS MAN DWELLING AMONG THEM, IN SEEING AND HEARING, VEXED HIS RIGHTEOUS SOUL FROM DAY TO DAY WITH THEIR UNLAWFUL DEEDS)." (II Peter 2:7-8).

The New Testament, then, makes clear what we might not see in the account of Lot's life given in Genesis. He was really a "righteous man," although the wickedness of those cities day by day "vexed his righteous soul." The regenerated heart of Lot did not fit in down in Sodom. The sin there made him miserable; even what he himself did, did not fit in with the new heart that had been put within him by faith. So the story of Lot is the sad story of the failures of a saved man and the ruin that his failures brought upon his own family and upon the entire city where he lived.

And from the mere fact that Lot was saved, and fell unto such sin, ought to come to us two very solemn warnings. The first one is: do not judge those about you! "Man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). The Saviour has strictly commanded us, "Judge not, that ye be not judged" (Matt. 7:1). You would not have taken Lot to be a Christian but you would have been mistaken. Samson with his head in the lap of Delilah did not appear to be a judge of Israel who really loved God and God's way. David in his sin with Bath-sheba acted like a heathen man or a profligate who did not know God. Peter, denying his Christ and cursing and swearing for fear, did not show the love he really had for the Lord and the fact that he had truly been born again. We know how David and Peter wept over their sins, and it is certain that Lot also grieved over his and that his righteous soul vexed with his

own mistakes and failures as well as with those of the people of Sodom. Do not judge!

And the other solemn lesson is, Christian, take care! "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). I am not warning that you may lose your soul. But I am warning that you may lose everything else that seems dear to a Christian. You may lose property, influence, family, and the peace and joy of salvation though you do not lose salvation itself. Oh, Christian, beware that you avoid the mistakes of Lot!

From the record given above in Genesis, chapters 13 and 19, I call to your attention Lot's worldliness in making money his god, in calling the wicked his brethren, in settling down to live in Sodom, and in the use of wine. Then I call your attention to his powerlessness: he could not win the Sodomites; he was as one that mocked to his sons-in-law; he even lost his own wife, who probably went to Hell, certainly she died under the judgment of God; and then he was powerless to influence even the two poor daughters that remained.

I. LOT'S WORLDLINESS

Prosperous men have always to contend with the problems that beset Lot. So do others who are not so prosperous. Let us consider and be warned!

1. *Lot put money and business, first.* All the land of Canaan had been given to Abraham by the Lord. Abraham brought his nephew, Lot, with him into the promised land. When there was not room enough for them to dwell together and quarrels arose over pasture, Abraham generously gave Lot his choice of pasture. The rich Jordan valley had grass in abundance. It had springs of water. It has shelters from winter's winds. The territory covered by a part of the Dead Sea, no doubt, was a rich valley with five cities: Sodom, Gomorrah, Admah, Zebolm, and Zoar. The men were wicked exceedingly before the Lord, and yet Lot chose that valley. There his flocks and herds would pasture and grow fat. The neighboring cities would furnish a market for his beef and mutton and wool and camels. The city would furnish society for his wife and daughters. So Lot, putting business first, pitched his tent toward Sodom.

I well know that this sin is a respectable sin. Some pastors have said to their people, "Make all the money you can as long as you make it honestly, and then give all you can to God." But that is not wise counsel. No man in the world has any right to make all the money that he can. Any man who makes all the money that he can will be making some money when he ought to be doing something else. No man can make all the money that he can while he serves God all he can. Take any preacher for an example; should he be thinking first of how much money he can make? Should he accept one of two pastorates that are proffered him just because it pays larger salary? Should the evangelist go only where the largest offering will be given him? When the evangelist has an opportunity to specify a required remuneration for a revival campaign, should he do so? Of course, the answer is "No." No preacher ought to put money-making first. But every other Christian in the world is bought by the same blood of Christ as the preacher is. It took as much of the blood of Christ to keep a business man out of Hell as it did to save the man who is now in the ministry. In many, many ways a minister could increase his income. He could go easy on sin so that a rich deacon might give more money in the offerings. He could sell insurance on the side. He could specially cater to rich people. Or he could specially cater to the multitude, which would be just as bad. But the preacher ought not to do it. He ought not to make all the money he can. And neither should anybody else in the world.

Every Christian in the world ought to "Seek ye first the kingdom of God, and his righteousness," knowing that "all these things shall be added unto you" (Matt. 6:33).

Any man who puts money-mak-

ing first is really an idolater, for covetousness is idolatry. It de-thrones Christ. It enslaves a man to false ideals. It leads the Christian to compromise with evil for profit. It absorbs a man's mind and energy and thought until he has no time nor passion nor power for soul winning and the things of God. The man who makes money his god loses the joy of the Lord, he loses his interest and delight in the Bible, he loses the intimate fellowship with God that comes of long continued prayer. No wonder that the Scripture plainly says, "The love of money is the root of all evil" (I Tim. 6:10); or as the Revised Version says, "The love of money is a root of all kinds of evil." Any man who puts money first, puts his business first, puts his job first, is on the way to the ruin of his Christian life! He is travelling the road that ruined Lot. It will lead to the loss of his precious influence, will miss for him many, many, joys, is likely to damn the souls of his family and of his friends that he might win. For the Scripture says that those who covet after money "have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10).

But this is not simply a rich man's sin. A man may be as covetous as Lot and make only \$10.00 a week. It is not wicked to have such money as God gives legitimately. Abraham was rich, and so was David, and so was Solomon. But to love money, even though it be only for necessities, and though one have his heart set on his job or on his business only to make an honest and legitimate business for his family, is yet a sin and a terrible mistake. It is much better to trust in the living God and lay up treasures in Heaven. Jesus makes it clear in Matthew 6:25-34 that a Christian's real prosperity and real happiness is to be found in having no care about food nor drink nor clothes, but seeking first the things of God and depending on the God Who clothes the lilies and feeds the sparrows to care for His own dear children brought by the blood of His Son.

Many a man says in defense of his worldly-minded attitude, in defense of putting his business first: "Well, a man has to live." No, he does not! A man has to die. And if he puts the living first, he will come down in sorrow to his grave like Lot did. There is not a particle of evidence that any man lives better or cares for his family really better by putting his business or his job first. There are sweet and precious promises for the Christian who does not put his business first. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37:3). There is sweet assurance for the burdened family man. There is a solid rock he may rest his feet upon. God will not let the man go hungry who really trusts in Him and does His will. And in the same Psalm David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). What did Lot gain by putting business first? He would have had more than enough if he had stayed outside of Sodom, if he had sacrificed some gain. As it was, he lost not only his family but his property as well. And, alas, his whole town went to Hell because his testimony had failed and he could not win nine other people to God! God had promised Abraham to spare the city of Sodom if ten righteous people could be found (Gen. 18:32).

Christian, if you are a slave to your job, your business, to making money, I warn you, of two things, first, that you are guilty of a horrible sin that God hates, and second, that you are sowing to the wind and will reap the whirlwind as did Lot!

2. *Lot called the wicked his brethren.* When the angels of God were in his home and the wicked Sodomites would have raped these holy visitors, Lot said, "I pray you, brethren, do not so wickedly" (Gen. 19:7). Lot, whose righteous soul was vexed and troubled by the enormity of the Sodomites' sins, and who had evidently vowed that he would never live there permanently but only came in as a sojourner; yet Lot, who was a saved man, called these wicked Sodomites his brethren! They were so wicked that even then God had

sent heavenly messengers to take Lot out of the City so it could be burned with fire and brimstone from Heaven. They were beastly in their sex perversion so that even today a horrible sin is called by the name of their city. Yet Lot lived among them; saw their wickedness; heard their filthy language; called them his brethren; and no doubt made a temporary financial profit from his association with these wicked men who were marked for destruction and Hell. Oh, Christian, have you, too, moved into Sodom?

Lot never intended to. He only pitched his tent toward Sodom. When the grass grew shorter and he must move his herds again, perhaps he pitched his tent a little closer still to Sodom, in the rich Jordan River valley. But after living near the city a bit, Lot's conscience was dulled. He was not quite so much offended by the wickedness of the city after he became accustomed to it. So, only temporarily, he thought, he moved as a sojourner into the city. And now he sat in the gate of the city as one of the rulers, and the Sodomites accused him, "and he will needs be a judge." How subtle, how stealthy, is the ruin wrought by evil company!

If Samson had not lain with his head in the lap of wicked Delilah, had he never dallied with her and teased her, he would not have finally given away his secret and lost his hair, lost the power of the Holy Spirit, and found, too late, that God had departed from him! He would not have had his eyes put out and would not have made sport for the Philistines. And he, a judge of Israel, would not have died as a captive slave of the Philistines if he had not kept bad company.

David sat on his palace roof and gazed at a beautiful woman as she took her bath. He looked too long! Then he sent for the woman to meet her. Then followed adultery, then murder, and then the long train of evils that resulted in the death of his baby, the ruin of his daughter, Tamar, the murder of Amnon and the rebellion and death of Absalom. Bad company caused a great sin and great sorrow in David's life.

Peter was the boldest of all the apostles, the most outspoken. He had vowed to the Lord Jesus, "Though I should die with thee, yet will I not deny thee!" And he meant it from the bottom of his soul. But this same Simon Peter had only to sit for a little while warming his hands by the fire with the wicked soldiers who would crucify Jesus, and with the servants of the high priest—had only to hear for a little their taunts and their jeers, and to keep silent, till all the courage Peter had was gone—gone! And then when a maiden pointed her finger in his face and said, "Thou art one of them!" Peter denied and then cursed and swore saying, "I know not the man." Bad company broke Peter's heart, and it must have broken the heart of the Saviour Himself, too. It put Peter temporarily out of the ministry. It has brought a shameful reproach on the cause of Christ from that day to this. Bad company ruined Lot. It broke down the integrity of Samson, of David, of Simon Peter. It will ruin anybody in the world, if long continued!

For this reason God plainly commands, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18). It was for this reason that New Testament Christians were commanded plainly, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11).

New Book "Bible Baptism" Free With One Subscription

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how he was arrested and tried because he would not baptize the Parker child except by immersion, since that was the Bible way, he thought, and the way taught in the early Episcopal prayer book—these are all given here in a most interesting manner. You will be pleased with the scholarship, the research, but above all with the simplicity and clearness with which the author gives the Bible teaching. This is not a discussion of Baptism as expounded by denominationalists who want members for their particular church, and so are biased. Rather this is the exposition of a sweet Bible teaching of great blessing to any child of God who believes the Bible and wants to please the dear Saviour who died for him.

HERE ARE CHAPTER TITLES

1. *Baptism With Water; Its Importance And Meaning.*
2. *Baptism Is Christian, Not Jewish, New Testament, Not Old Testament, Grace, Not Law.*
3. *Baptism For Us In This Dispensation; Has Never Been Done Away With.*
4. *Baptism Does Not Save, Does Not Help Save.*
5. *No Babies Baptised In The Bible.*
6. *The Form of Baptism.*
7. *How The World Got Wrong On Baptism.*
8. *What Must An Honest Christian Do About Baptism?*

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Even if a man is a Christian, but if he goes on in the wicked sins of the world, Christian, do not eat with him as with a Christian, do not have fellowship with him as an equal, do not bind yourself with him. Paul in that same I Corinthians, chapter 5, was expressly commanding that Christians should withdraw membership and fellowship from a man in the church who was living a sinful life. Oh, how careful God's Word is to teach that Christians must come out and be separate and have no fellowship with the evil works of darkness.

Lot had no business living in Sodom. He had no business calling the wicked his brethren. Bad companionship and an unequal yoke with the wicked were his ruin.

To be sure Lot should have loved the men of Sodom. If he had gone there to witness against their sins and to warn them to repent, God would have greatly blessed him. But when he went there to curry their favor, to enjoy their society, to make money out of business with them, then he compromised his testimony, his religion became a joke, and he lost his influence even with them.

How many a Christian today has been guilty of the same worldly mistake as Lot by joining lodges with unconverted people. Some who read this, no doubt, join in with people who do not love the Lord Jesus, who have never professed to take Him as their own Saviour. And you bound yourself with them with a bloody, horrible oath! You swore to keep their secrets, to favor them above other

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THE SWORD OF THE LORD

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A SAVED MAN'S RUIN

(Continued from page two)

men or women. That oath many of you count as more binding than the marriage vow, because you bound yourself that you would not discuss even with your wife, or with your husband, the secrets of your lodge. That wicked oath you regard more binding than your duty to your church or to God, and many a matter you have solemnly sworn that you would not reveal to your pastor, the closest spiritual advisor. And all that despite the plain command of Jesus Himself Who said, "But I say unto you, Swear not at all" (Matt. 5:34). And again the Scripture has said, "But above all things, my brethren, swear not, either by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12). I say, some of you who are God's own, some of you who have been born again, some of you who long to serve Christ, yet you have violated His command and have bound yourself by wicked oaths with unconverted people. You call your fellow lodge members "brother," or "sister," just as Lot called the Sodomites, "brethren." I remind you that when one said to Jesus, "Behold, thy mother and thy brethren stand without, desiring to speak with thee," Jesus answered him, "Who is my mother? and who are my brethren? . . . For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:47-50). Jesus said that his brethren were only those that did the will of His Father. And how, then, can any Christian properly call the unconverted, those who do not pretend to know or to love the Lord Jesus, those who have never trusted Him for salvation—how can a Christian call them his brethren?

If you look again at II Corinthians 6:14-18, printed above, you will notice that God teaches that a Christian ought not to be yoked with unbelievers because righteousness should not have fellowship with unrighteousness and light should not have communion with darkness, and Christ cannot have concord with Belial, and he that believeth should not have part with an infidel, and the temple of God (and each Christian is that) should not have agreement with idols. So the dear Lord pleads with the Christian, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

Oh, dear brother Christian, come out of Sodom! Break your partnership, your yoke with the unbelievers.

God certainly has commanded that a Christian should marry a Christian; that a child of God ought not to marry one of the devil's children. And in I Corinthians 7:39 the Christian widow is plainly told that she may be married to whom she will, but "only in the Lord." You cannot, you ought not to break the marriage that is made. But, oh, I beg you, Christian, do not join yourself for life with those who do not know the Lord Jesus! To do so will bring trouble and heartache and sin.

Some of you have a business partnership with unconverted people. Day by day you must bend your convictions to fit those of unsaved people. You must hear ungodly talk and do business on ungodly principles, perhaps. Certainly your associations are with the unsaved in that case. Then I beg you to come out and be separate!

Christ ate with publicans and sinners, but He never played with them. He never went into business with them. The only times that Jesus ever had fellowship with poor, lost, wicked men was when He was earnestly trying to win and to bless them. Yes, we ought to love sinners, we ought to weep over them, pray for them, visit them, teach them, plead with them! But we ought not to call them our brethren, we ought not to bind ourselves with them in business or pleasure or marriage. Lot committed a wicked sin in moving into Sodom. He sinned even further when he counted the wicked there his brethren. He said, "I pray you, brethren, do not so wickedly." But he not their

brother in his heart, and he should not have compromised and have appeared to be. By his living among them, his outward compliance with their ways, his seeking to please them, he endorsed their ungodly lives and was a party to their eternal damnation when God destroyed their city with fire and brimstone from Heaven. You never win souls by compromising, by going with the wicked their way into sin. Lot's compromise with the people of Sodom lost his only chance to save them, forfeited his influence over his own loved ones, and led to the loss of everything he held dear; wife, children, in-laws, grandchildren, property, reputation, a good conscience—all, all swept away because Lot put money first and then mixed with the wicked, compromised with them, called them brethren.

3. Lot let the world get his children. Some of his daughters, certainly, married in Sodom; absorbed the Sodom viewpoint and burned to death in the wicked city. The two unmarried daughters were taken out of Sodom, but Lot could not get Sodom out of his daughters! They were lost to respect for their father, lost to mortality, and lost to God! There is evidence that they were poor lost sinners. The world got Lot's daughters. We are not told whether he had any sons.

Perhaps the most shameful incident that ever happened in Lot's life was when the men of Sodom beat at his door, sex perverts, seeking to attack the angels inside, and Lot went out to these licentious men and offered to bring his two innocent daughters out to them, to pacify their anger and satisfy their lust! He said, "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof" (Gen. 19:8). Did ever a father make a more shameful compromise, a more pitiful effort to conciliate wicked men whose friendship he wanted, that Lot made when he offered to bring out his daughters to these wicked men! It was likely the most shameful moment in Lot's life.

Once before he had imposed on Abraham's generosity, and for covetous reasons had chosen the richest of the grass land that belonged to Abraham. Then, against the constant pricking of his conscience, he moved toward Sodom, and finally into Sodom. Vexed day by day with the wickedness in seeing and hearing the sins of Sodom, yet he stayed there to make money, and to have fellowship with wicked men that he called his brethren. And later, in a drunken debauch, he was to ruin the same two girls while insensibly drunk. But former sins were summed up in his tragic compromise that night with the wicked Sodomites, and the later drunkenness and incest were but the natural outcome of this climactic failure.

Lot evidently put the spiritual welfare of his children last when he put business first and when he first pitched his tent toward Sodom and then moved into Sodom. More and more, no doubt, he had let down the bars, permitting other daughters to marry the wicked Sodomites, allowing the lives of his wife and children to be colored by the sins of Sodom. Little by little he had given up the standards of separation, which kept Abraham out in his tent with his wife and God, the standards that would not even allow Abraham's son, Isaac, to go back for his own bride, Rebekah, but sent a servant. The worship of God, the whole-souled surrender to His will, the altar, the sacrifices, the prayer life—these Lot had bit by bit forsaken, no doubt. Up to this tragic night, perhaps, he had never faced it squarely. He was already losing his children, losing them for righteousness and losing them for decency and losing them for God; losing their immortal souls, before this, but he did not recognize it. And here tonight, facing a mob of sex perverts outside his own door, Lot suddenly made the decision that had been forming unconsciously in mind. His business was dearer to him than his children. The friendship and favor of wicked

men, his standing in their eyes, meant more to him than the virtue of his children. So Lot offered, "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes."

Christian families who let children go to the movies, who let their children dance, who let their children smoke, who allow them out at all hours of the night and with any kind of company, without chaperonage and without supervision—such families usually give this simple excuse: "Well, everybody does that now, and you can't expect our children to be different from all of our neighbors' children." But the real truth is that such parents simply do not want to be thought strange. They do not want to be ostracized. They do not want to be called fanatics, or old fogies. They really want the esteem of the wicked world. They want the social favor and the business patronage of their ungodly neighbors, and are willing to damn the souls of their children, if need be, to get it!

One of the most potent reasons for the cowardice of fathers and mothers these days in the matter of disciplining their children is that they fear the comments of neighbors, and even of relatives. They dare not do what they know is right, because they live in Sodom, and they long to have the fellowship and the approval of the Sodomites!

When I held my first baby daughter in my arms, a little mite weighing six and three quarter pounds, the loveliest baby I ever saw, I felt the weight of an immortal soul which God had put in my care. And there I made God a solemn vow to raise the little one for Him. I have often failed, I know and yet it is a recurring vow, a solemn covenant I have made with God and have made about and in the presence of every one of my six daughters. I have repeated that vow again and again on my knees, and my good wife has joined me. The vow is: "By God's grace, Satan shall not have one of my children—not one! He shall not have their souls. He shall not have their lives. He shall not have their testimonies. Satan shall not have a one of my children!" Oh, we have felt ever so weak and frail. A thousand times I have felt that the duties and responsibilities of fatherhood were beyond me. But by godly example, by earnest entreaty, by many tears, by repeated instructions, severe punishment that brought the disapproval of many, I have sought to keep my vow to God. And praise His name, He has wonderfully helped. The fake science teaching of the high schools which says that man came from brute beasts instead of being made in the image of God, which says that the Bible is out of date and not scientifically true, has not deceived my older daughters. Both from the spiritual and the scientific viewpoint they had been carefully instructed and their faith was not shaken. The family and daily Bible readings, and much prayer, has helped, I am sure. The jazz-crazy world has not yet gotten my daughters, and I have full confidence that it will not. Everywhere good Christian people are ashamed by painted, bobbed-haired, dancing, movie-going, petting and smoking daughters, or sons just as worldly. Claiming Proverbs 22:6, "Train up a child in the way he should go: and when he is old he will not depart from it," we have the assurance that God will preserve our loved ones. It isn't easy. The battle it not yet all won. But God is faithful. Christians do not need to let children stray away, and let the world of sin poison and besmirch their young people. I know that a strong, vigorous, really Christian family life, with plenty of prayer, plenty of Bible teaching, plenty of supervision, plenty of real discipline and real love and patience can, by the blessing of a God Who answers prayer and keeps His promises, out pull the world and keep our precious young people from being ruined by worldliness.

Everywhere, I see Christian parents who put the children's school work before the church and revival. Everywhere, I see Christian parents put the child's popularity with playmates or the young man or woman's social ambitions before their duty to God. On every hand I see parents compromising with

the world, lowering the standards, letting down the bars. If that is your case, then you, like Lot, are living in a fool's paradise. One day you will wake up as he did with your influence gone over your children, and with the possibility that some of them may go to Hell, and all of them be failures in this life, ruined by the worldliness you surrender them to now. Oh, father, mother, do not let Satan have your children!

Egypt is a type of the world, and Pharaoh sought to allow Moses to lead the men of Israel out into the wilderness to worship God, but insisted that the Israelites should leave their little ones. Pharaoh said, "Go serve the Lord your God: but who are they that shall go?" "And Moses said, We will go with our young and with our old, with our sons and our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord" (Exodus 10:8-9). Then again we read, "And Pharaoh called unto Moses; and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God" (Exodus 10:24-26).

Bold, noble Moses! Not a child, no not an animal was to be left behind!

The other day a man of God told me how his saintly father used to pray for his children, one by one, and again and again he would say in his prayers, "Oh, God, there shall not an hoof be left behind!" He simply meant that Satan should not have a one of his children, nor anything—else of theirs. Oh, may parents today say the same thing! "There shall not an hoof be left behind."

It is as sweet and happy for a young Christian to serve wholeheartedly, out and out, without compromise, as it is for an older Christian. It pays now just as much as it paid in other days. The only way to be a happy Christian is to mean business about it and serve God with all your heart. And, oh, parents, I beg you, do not let the world have your children. DO NOT MAKE THE MISTAKE THAT LOT MADE!

4. Lot fell into the habit of Sodom. Lot drank wine in Sodom, no doubt; for when he was hiding out in a cave in the mountains, he had with him his two daughters, and he had his wine! Nothing is said about Lot's drinking wine when he was with Abraham. It is proper to infer that the habit of drink began in Sodom. But it ended up in a drunken debauch and incest, with ruined daughters and illegitimate children. This was another worldly mistake of this saved man, Lot.

I am sure that Lot was very moderate in his drink while he lived in Sodom. We are expressly told that Lot was "vexed with the filthy conversation of the wicked." (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)" (II Peter 2:7-8). Lot was no friend of drunkenness. He was vexed with all that sin. He was really a Christian. He loved decency and righteousness. I am sure that Lot thought many a time, "I never would make a beast out of myself that way! I would not get drunk, as these men of Sodom do. Now, a little wine at the table, just a moderate drink now and then, is a different matter."

I say, no doubt, Lot was a moderate wine drinker down in Sodom. I take it he was not a drunkard, because that is not mentioned against him. But on the other hand, wine does not grow in caves in the mountains, and Lot took wine with him when he fled from Sodom. So Lot was a moderate drinker. It was not until disaster came, his property was gone, his wife was turned to a pillar of salt, some of his children and grandchildren were burned to ashes, that in despair Lot may have turned to unrestrained drinking. If so, he was like thousands of other men in that he tried to drown his sorrows and troubles in drink, and found only worse sorrows. Many a man is only a moderate drinker for a time, but when an emergency comes, such as a quarrel with his

wife, or the loss of his job, or when there is a big celebration with the boys, then the tiger of habit he has been feeding overmasters him, and the moderate drinker becomes a drunkard!

And so it always is with those who compromise with the world, if they do not take care. Christians who attend the theater, who, with their children, absorb the Hollywood morals, enjoy the lust, the indecency, the low moral standards, the tolerance for drink and cigarettes and divorce and nudity which the movies feed to their patrons, little think that they and their children will follow in the steps of the screen heroes and heroines. But inevitably, to a greater or worse degree, they will! Drunkenness follows moderate drinking, and so lust, lawlessness, free love, divorce and crime follow the dirty pictures that are customary and common in the best theaters in America. For confirmation and proof for the thousands of girls and boys led into crime and adultery by the picture shows, see my book, *What Is Wrong With the Movies*, or the larger book, *Our Movie Made Children*, by Henry James Forman, published by Macmillan.

How many times Christian people have tolerated the card table in their homes and turned out gamblers and criminals in their children! How many times has the wine at meals or the toddy or egg-nog at Christmas in the home turned out the drunkard and the bum! How many dances in nice homes, patronized by church members, have aroused lust, seduced innocent youth, set the fires of Hell raging in the breasts of manly young men and turned innocent girls into prodigals and harlots! The testimony of dancing master and pastor and parent, the testimony of young people themselves, cannot be ignored. Compromise with the habits and the sinful social usages of the world will lead a Christian and his children to ruin, just as it happened in the case of Lot! Oh, I beg you, Christian father and mothers, come out of Sodom and bring out your children! I am sure that Lot, an old man, a pauper, sitting in his cave with his illegitimate children playing about his feet, dreaming of his unbelieving wife who was turned to a pillar of salt, dreaming of his daughters and son-in-law burned up in the fires of Sodom, facing every day the ruin of his own daughters accomplished in his own drunkenness and lust—I am sure that Lot saw at last, when it was too late, that he would far better have been called straight-laced, a fanatic and a radical and a Holy Roller; it would have been far better to have been a fool for God and have saved his wife and children from the ruin of Sodom!

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life." — John 3: 14, 15.

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Jesus And The Resurrection

(Continued from page one)

God's grace in Christ Jesus to a lost world. Little by little he drew the attention of the people, who were always interested in that which seemed new and strange. So we need not be surprised that at last certain philosophers of the Epicureans and the Stoics became interested in Him and his teaching.

The Epicureans

were those who said that man's supreme good is found in trying to please himself, that there is no use denying oneself; make the best of life by getting all the pleasure out of it you can, for you are going to be dead a long time. We can hear the echo of this in the so-called self-expression philosophy of our day. We are in the hands of a remorseless fate; we had nothing to say about coming into the world, and there is no telling what will happen when we leave it. Just grit your teeth, don't show the white feather, made up your mind that "what cannot be cured must be endured." Stoicism has come down through the ages as the synonym for patient endurance.

Some of these philosophers asked, "What will this babbler say?" To them he seemed to be setting forth new gods. New gods in Athens! They had searched the world to find all of them. They had shrines for the gods of Babylon, Phoenicia, Greece, Egypt, and Rome. They worshipped them all, and yet this man seemed to know something about some new ones, because Paul preached "Jesus and the resurrection." They thought that Anastasis (resurrection) was another God. They had the god of peace, the god victory, the god of justice, the god of love, all these different deified human attributes, and now they thought, "This man seems to have two new gods, one called Jesus, and the other, resurrection. We would like to hear more about them." And they took him up to Mar's Hill, or the Areopagus. This overlooked Athens, and was where the philosophers met for discussion. So they invited Paul to come up there and expound his new doctrines. Led by them, he wended his way to the meeting-place, and at once began to proclaim the message that he had been yearning to give them for so long.

He took his text from an inscription he had seen on one of their altars, and said, as it were, "I see you are a very religious people. You seem to worship every god known to the Greeks, and all other nations, and as I walked about I noticed an altar with the inscription,

"To The Unknown God."

Just such an altar has been unearthed recently. It was evident that these Athenians feared lest they might be neglecting some god whose name had not been communicated to them, and so they set up the altar that had attracted Paul's attention.

What a splendid text it made. They recognised the fact that there might be a god of whom they had never heard. And so Paul said, "Whom, therefore, ye ignorantly worship, Him declared I unto you." I am here, in other words, to tell you who the unknown God is. How can anyone make known the unknown? God has made Himself known in the person of His blessed Son, the Lord Jesus Christ. Paul was there, indeed, to present Jesus and the resurrection, and let me say that no man preaches the Gospel unless he does preach Jesus and the resurrection.

There is no Gospel for guilty sinners apart from Christ, for the Gospel is God's message about His blessed Son. The Gospel is not good advice to be obeyed, it is good news to be believed, and that good news concerns the Lord Jesus Christ, who came from the Glory that He had with the Father from all eternity down to the sorrow and anguish of the Cross of Calvary, where He bared His breast, that the sword of divine justice might be sheathed in His heart. He took our place and endured what we deserved. But that alone would not be the Gospel; there is something more needed. Paul preached

Jesus And—

And what? "And the resurrection." Every sermon that he ever

preached was an Easter sermon; every sermon that the early apostles preached was an Easter sermon, for wherever they went they preached that Christ died for our sins, that He was buried, and rose again. The essence of their message was that He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

So Paul preached Jesus and the resurrection, and we to-day proclaim the same, and we tell you in His Name, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

Notice how Paul prepared the ground for his message.

The Creator and the Created

First of all, they were reminded that the Creator must be greater than that which is created, and Paul directed their attention to the visible universe. It was very evident that the God who made it all could not be confined in one of their temples. He says, "God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." He is not the God of one nation, but of all nations, and we are really one people, for He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." He has put upon men the responsibility to know Him, for He is not far from any of us.

There is no man anywhere that can say in the Day of Judgment, "I wanted to find God and could not," for "Closer is He than breathing, nearer than hands and feet." He is so close that if men will feel after Him, will stretch up empty hands toward Him, they will find His great strong hands reaching down to lay hold of them. God will never permit it to be said that any man honestly sought the way of life and failed to find it; that any man really wanted to be saved, and cried to God unheard. This answers a question that troubles a good many people. I am often asked,

"What About the Heathen

that have never heard the Gospel, are they going to be damned because they have never heard?" No matter where a heathen man may be to-day, if he wants to know God, and honestly reaches out after Him, God will make Himself responsible to give that man light enough to be saved, for "He is not far from any one of us." If haply they might feel after Him, and find Him.

This is the only place in the New Testament where we get the word "feel." I have often urged people to trust the Lord Jesus, and told them how He died for them, bore their sins on the Cross, and that if they will believe on Him, He has given His own Word that, "Whosoever believeth on Him shall not perish, but have everlasting life." And then they say, "Well, I do believe, but I don't feel any different." That has nothing to do with it. The word "feel" is not a Christian word at all. The only place it occurs in the New Testament is here where Paul is speaking of the heathen. But you have an open Bible, you do not need to feel after God. What you need to do is to believe the testimony that He has given, and then you will be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house" (Acts 16:31). That is the word of the living God given through His servants of old.

"Feel" and "Feeling"

I said the word "feel" is found only once in the New Testament, but the word "feeling" is found twice. Once in Ephesians 4:19, where it speaks of certain Gentiles and says, "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness;" and again in Hebrews 4:15, "We have not an high priest which cannot be touched with the feeling of our infirmities." Apart from these three instances, we do not find

the words "feeling" or "feel" used in the New Testament. The moment you believe in Jesus, the moment you trust in Him, you pass out of death into life, out of condemnation into justification before the Throne of God.

In John 5:24, Jesus says, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Notice the

FIVE DIVISIONS OF JOHN 5:24

1. "HE THAT HEARETH MY WORD." Face this; be honest with your own heart. Have you heard the Word of the Son of God? Have you heard Him speaking to you through this blessed Book?

2. "AND BELIEVETH ON HIM THAT SENT ME." Do you in your heart believe that God sent the Lord Jesus Christ to be the sinner's Saviour, to die for you on the Cross, to rise from the dead for your justification?

3. "HATH EVERLASTING LIFE." When do you get it? When you die? No, you get it now, from the moment you believe, from the moment you hear the Word of the Son of God, and believe in Him as the One whom the Father sent into the world to be the sinner's Saviour. The trouble to-day is that people are stumbling over its very simplicity.

I heard of a man who wanted to be saved and he was told to do penance for sin by putting hard dried peas in his shoes, and walking on them so many hours a day. This poor man did this and limped around the streets trying to make atonement. It would have done him just as much good if he had boiled the peas first.

But people are willing to do all kinds of hard things. They are like Naaman, who, when the prophet commanded "Go wash in the Jordan seven times," said, "That is too easy a way." But he had a wise old servant who suggested, "if the prophet had bid thee do some great thing, wouldest thou not have done it?" Why, of course he would. "How much rather then, when he saith unto thee, 'wash and be clean'?" If you had to give a great deal of money, say a great many prayers, make long pilgrimages, do vast numbers of charitable deeds, in order to get life eternal, how many of you would be willing to do these things? How much more when He saith to thee, "Believe and live."

4. "SHALL NOT COME INTO CONDEMNATION." Think of it! The Roman Catholic Version reads, Amen, amen, I say unto you, whoso hears My word and believes Him that sent Me, has eternal life and comes not into judgment, but is passed out of death into life. It that not good news? Not a word about purgatory, not a word about confession to a priest, not a word about sacramental observances, not a word about penance; but here and now, the moment you put your trust in the Lord Jesus Christ, your sins are gone and you will never come into judgment, but you have everlasting life. It is all for you. That is the Gospel Paul preached. And notice the next point.

5. "IS PASSED FROM DEATH UNTO LIFE." It is a settled complete salvation, giving a new standing before God to the believing sinner.

Observe the THREEFOLD LINK WITH RESURRECTIONS:

1. Resurrection and Repentance

But what if men do not accept it? Then there is the Judgment. He says that God has been very gracious with the heathen, "The times of this ignorance God winked at; but now commandeth all men everywhere to REPENT." Repent means to change your mind completely, to have a new attitude. You had an idea you could save yourself by your good works, but you change your mind, and now admit that you cannot do a thing to save yourself, but that Christ must do it all. That is repentance, a change of attitude toward God. Instead of trying to do anything to save yourself, let Jesus do it all.

God "commandeth all men everywhere to repent: because he hath appointed a Day, in the which He will judge the world in righteousness, by that Man whom He hath ordained." God is going to judge the world in righteousness, but your case can be settled out of court, and settled to-day, so that you need never think of com-

ing into judgment. But if you reject Christ, some day you must give account before His Judgment Throne.

II. Resurrection and Assurance

"Whereof He hath given ASSURANCE unto all men, in that He hath raised Him from the dead." The resurrection of our Lord Jesus Christ is the ground of our assurance, that we shall live again after these bodies die. He says, "Because I live ye shall live also." We are told that, "As in Adam all die, so in Christ shall all be made alive." Thus God has given assurance to all men of a life after death, "in that He hath raised Him from the dead." In the second place, He had given assurance unto all men that the sin question is settled in the death of Christ by raising His Son from the dead.

Here is a man who has gone to prison for somebody else. He knew the other man was guilty, but knew too, that, in order to prove his own innocence he would have to expose his friend, and so he goes into court, and hears the sentence to go to prison for one year. What must be the feelings of the other man outside? He says, "I have sent that man there; I deserve to go, but he is there in my place." Perhaps he goes to see him and the man says, "I took your place voluntarily, and I am quite content; you let me endure it." The other roams the streets and says, "I wonder how long he will be content; I wonder how long before he tells the whole story." But by and by a year has passed, and walking down the street one day he sees the one who went to prison for him, and he rushes up and says, "What does this mean?" "It means," is the reply, "that you have nothing to fear now. The sentence has all been endured."

So He, our blessed Lord, bore on the Tree the sentence for us, and now we who were once guilty sinners are free—"Christ being raised from the dead dieth no more." The resurrection is the proof that the sin question has been settled, that God is satisfied, "He hath given assurance unto all men, in that He hath raised Him from the dead."

III. Resurrection and Reckoning

In the third place, we have assurance in the resurrection of Jesus Christ, that some day all men are going to GIVE ACCOUNT to Him. This will be when He sits upon the Great White Throne. Think of giving account of your sins to Him after all He had done to save you from them.

Notice the THREEFOLD RESPONSE that Paul's message had that day. "When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. . . . Howbeit, certain men clave unto him, and believed." I wonder if there are not people manifesting these three different attitudes toward the message to-day.

The Mockers

"SOME MOCK," some ridicule, some say, "Oh, we cannot believe this message about Jesus and the resurrection. We cannot accept it. We do not see how He could die for sinners, and rise again, and how men can be saved through believing in Him. God pity you if you are turning this message down. Some day He will turn you down, for He says in His Word, 'Because I have called, and ye have refused; I have stretched out My hands and no man regarded; but ye have set at naught all My counsel, and would none of My reproof: I also will laugh at your calamity, I will mock when your fear cometh' (Prov. 1:24-26). God grant that you may not at last be exposed to such a doom. Do not turn it down, do not go away with a cold, careless sneer and say, 'It is nothing to me.'"

The Deferrers

The second class said, "We will HEAR THEE AGAIN of this matter." They are the procrastinators. You may not be mocking, possibly you would not sneer at the Gospel message; you fully intend to be saved some day; you are saying, "We will hear you again, we are not ready to close with Christ to-day. There is so much to occupy heart and mind these days; some other time. Let us alone for the present. Sometime we will give attention to these things." Remember the old saying: "Procrastination is the thief of time." There is a Spanish proverb which says, "The road

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(Continued from page one)

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of by and by leads to the town of never." How many have taken that road; have said, "By and by—some other day," and have gone on and on, until at last they have reached the other world, hopelessly lost, and that for ever!

The Cleavers

The third class, "Howbeit certain men clave unto Him, and believed." What a blessed testimony. God has recorded the names of two of them, one man and one woman, Dionysius and Damaris, who accepted the message proclaimed that day.

Men have an idea that what sinners need is more culture, more refinement; but if polite culture could have saved the world, Greece would have saved it long ago. But *Greece went all to pieces in spite of its culture*. It was the Gospel of the grace of God that saved the ancient world from ruin. And it is the Gospel of the Lord Jesus Christ that saves men to-day. I bring before you these two examples, Dionysius and Damaris, and I beg you to follow them as they followed Christ; believe the message, and go on rejoicing in Him.

My Decision for Christ

If you who read this have never definitely taken Christ as your own Saviour, if there has never been a clear transaction between you and Him when you admitted yourself a poor lost, condemned sinner, then the editor begs you to have that settled now. Christ died for you, and is risen to save you. Will you MOCK, as did some at Athens when Paul preached? WILL you DEFER, postpone the matter, as some so wickedly did then, losing their souls, or wills you BELIEVE and CLEAVE to the Lord, trusting Him for forgiveness and salvation? If today you will repent of your sin, accept Christ and trust Him alone for forgiveness, will you sign this letter and mail it to the editor, or write a letter or card in your own words? If you will I will be glad to write you a personal letter and send you further encouragement and help to live for Christ.

Dr. John R. Rice, Editor,
The Sword Of The Lord,
Wheaton, Ill.

Dear Brother Rice:

Today, after reading Dr. Ironside's sermon on JESUS AND THE RESURRECTION, I admit my guilty lost condition, and here and now I repent of my sins and turn to Christ for forgiveness. I trust Him to save my soul today, as He promised to do. I count Him my own personal Saviour beginning this moment, I will confess Him before men and will try to live for Him daily, by His help.

Signed

Address